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the battle of the White Mountain near Prague. It was the first stroke of the Catholic powers in Germany to reassert themselves and set a limit to the expanse of the Reformation which ushered in the Thirty Years War so disastrous to Germany. The fate of Christine was happier. She was certainly the equal of Elizabeth in intellectual accomplishments. The book is well written, contains good portraits of Descartes, Elizabeth, and Christine, and also a facsimile autograph of Elizabeth, and a reproduction of an old engraving of the city of Herford.

NOTES SUR L'HISTOIRE GÉNÉRALE DES SCIENCES. By *Louis Favre*, Directeur de la "Bibliothèque des Méthodes dans les Sciences expérimentales." Paris: Librairie C. Reinwald. Schleicher Frères & Cie., Editeurs. 1904.

This little book which bears the modest title *Notes on the General History of the Sciences* is a useful manual which will familiarise students with the aim, the general plan, and methods of the sciences. The several chapters of it treat the following subjects: What is and what is not, doubt and belief, construction of materials and facts, analysis and synthesis, encyclopædic knowledge, the unity of nature and the unity of science, imagination and science, anthropocentrism and anthropomorphism, method, revolutions of method, the true and the useful, medicine and agriculture, impossibilities, paradoxes, progress, the domain of science, contradictions and reconciliations, conditions of scientific progress, useful errors, classical errors, exaggerations, nothing new under the sun, science is social work. In conclusion, our author discusses how to build up and how to teach, and what ought to be accomplished.

HAUPTPROBLEME DER ETHIK. Sieben Vorträge von *Prof. Paul Hensel*. Leipzig: B. G. Teubner. 1903.

Dr. Paul Hensel, a professor of ethics at Erlangen, had been invited to lecture on the main problems of ethics at Mannheim, and having offered in concise outline to his public the main problems of ethics, he here publishes them, making them accessible to a larger public. He sketches and criticises: (1) utilitarianism; (2) evolutionism; and (3) the ethics of conviction, which represents his own views. He declares that in order to perform a truly moral act one must presuppose an unfailing norm of judgment which can be found only in a dutiful conviction. This, then, is the basis, and the only basis, of true morality, and here our author finds himself in close touch with Kant, but endeavors to go beyond Kant in giving the abstract notion of Kant's categorical imperative a definite content, and thus the purely formal *ought* becomes an *ought* of a definite conscience, based upon a narrower or larger experience, or a more or less correct judgment. He who looks upon man

only as an object of science, he who can judge of him under no other view point than the law of cause and effect, is unable to understand that man is a moral being. We must first come into possession of a system of valuation which will help us to judge of reality and to determine man's mode of action. From the standpoint of moral valuation man appears to himself as the product of the entire past. Thousands of years, to speak with Carlyle, have contributed to his birth, and other thousands of years wait what he will do in his life for their realisation. When thus conceding the enormous importance of our own life, our ethics will lead up to a religious thought, it teaches us that it is no accident that our life falls exactly in the present time, and that we are here to solve its problems. In order to act morally and to make the claim to be judged as a moral man, we need above all the consciousness of duty and the intention to act accordingly. It is not a theological morality which constitutes ethics, but a moral theology will be the necessary completion of our world conception. Any one who has not this faith in a higher power and who does not place his life's work into its service cannot accomplish his labors with the same moral earnestness as he who possesses such a faith.

INTERROGATIVE THOUGHT AND THE MEANS OF ITS EXPRESSION. By *Edward T. Owen, Ph. D.*, Professor of the French Language and Literature in the University of Wisconsin. Reprinted from the *Transactions of the Wisconsin Academy of Sciences, Arts, and Letters*, Vol. XIV.

This book belongs to the class of logical investigations which attempt to classify our methods of thinking, and Professor Owen has devoted his special attention to the element belief or disbelief which is the missing element in the interrogative. The treatise discusses words as idea symbols, sentences as thought symbols, and enters into the different analyses of thought. The second chapter is devoted to judgments,—the ordinary, the imperative, and the interrogative judgment. The writer leads to a determination of the missing element which is analysed in Chapter III, while Chapter IV treats of the elements, peculiarities, and structure of belief, its operation on the hearer's mind, and kindred topics. Professor Owen has given much thought to this important problem, but it is difficult to say even after a careful perusal how specialists in logic will take to his investigations, and how far his colleagues in this special line of thought will deem his lucubrations significant.